1:Chabot--188 E-5 (1940-1949) 1950 OG6 Makassar OG6

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Chapter III

Sex

593 In the chapter concerning kinship, the relationships of the members of the family among each other were treated separately. The relationship of brother to sister occupied a special place in this connection.

Their separation implies that their interests lie in different areas, that is to say, that both their activities as well as the places where they reside are different. These differences also form the pattern for the relationship between men and women in general.

562 The vertical tendency described in the previous chapter demands of the men that they be in a constant relation of opposition to other men. The violent actions and responses [831] that are expected of them go hand in hand with ideas about great sexual potency, which is ascribed to them. The high [157] demands made of men coincide with anxieties about not being able to fulfill these demands. A sense of inadequacy can be observed repeatedly.

157 In the first part of this chapter, modes of conduct, attitudes, and personality norms of the two sexes will be 562 described. After that, a number of inadequacy phenomena will be discussed. Prostitution as an expression of maladjustment on the part of women, and polygamy as an actualization of the vertical tendency by a man with exceptional personal qualities, will be briefly mentioned at the end.

581 In the previous chapter we referred to the central position which marriage occupies in Makassarese society. In the choice of marriage partners, the older people apply standards of selection based upon kinship, status, and personal qualities. They intend to bring about a normal sexual union between man and wife. The description of the marriage

584 /151 cont./ But an atmosphere of intimacy is created pre-
834 cisely because it is forbidden and dangerous. The desire to get married seems to be strengthened by it.

584 The examples described are a number of ways in which young people try to bring about a marriage with a marriage partner chosen by themselves by means of forbidden contacts.

Personality Norms

157 Norms for the personality of men are different from
562 those for women.

A man must be combative and courageous, always ready to challenge someone or to answer a challenge. He must be skillful in debate and a good teller of tall tales. In these stories the emphasis must always be placed on the fact that he, his group, or his prince, did something better than another group or a neighboring prince. In these stories he must also have great success with women and be capable of great sexual achievements. One likes to compare a man to a cock, proud and always ready to do battle. A man is sometimes conceived of as rough. He is always wandering.

562 Man is devoted to woman; he praises her in vague,
539 idealizing terms.
157

Nampa' ri udjung Borinu,	When I had come to the farthest point of your land,
riappa pa'rasangannu	to the remotest point of your land,
nanailalang	then my soul was already in you,
sumangakku, makkaraeng	worshipping you.

157 /152/ The woman must be delicate and tender, shy
562 and withdrawn. She is more devoted to herself. She tries, but as passively as possible, to draw his attention to herself.

157 /152 cont./

562 Bunga bunga takkakkasakku — My implanted, straight flowers,

539 Tjampaga takkakkasakku — My blooming tjampaga flowers.

Natjiniku ianu — When N. N. sees me

Nadjandjangku mole mole. — He will not be able to turn his eyes away from me.

834 To be man-crazy (lale) is one of the worst qualities that
157 a girl can have; it is said of one who, by her behavior, seems to want to attract the attention of a man to herself.

157 The above-mentioned qualities that are most prized in
182 men are at the same time those which they need for success in striving to rise, as demonstrated in the opposition phenomenon.

554 Not all men, and even less all women, possess the qualities named to an equally great degree. This influences their position in the community. Those who possess these qualities only to a small degree are poorly equipped to achieve standing in this community.

Homosexuality

838 The Makassarese divide people, as they say, into men, women, and kawe kawe (1). In reproducing the data, it will

[177 192]

1. Dutch influence is observable in the Indonesian term which is occasionally used by modern Makassarese: "seorang het, " /"an 'it' person." -- Ed./.

159 are plenty of people in his house including the two very pretty young girls who do the fine weaving. Saleh said that they both had learned gold work too, and that during a rush the, are able to help him and his cousin helper. When there is not so much rush, they weave. The old man said he was also a carpenter in the old days, and pointed out the houses he had built in the leprosarium. He said he was born in Laikang, where there is much salt making from sea water.

774 Saleh uses the word dewata for spirit in the animistic sense, and also understands the term sumangat.

000 Most of the day was spent in looking around. Tomorrow I will go through my notes for questions and further discussion.

871 Balombaru, September 2, 1949: This third day I thought
●157 I would go through my notes, but I got sidetracked onto
326 Saleh's answers to the schedule. This is all right, al-
159 though the going is very slow. One thing is very dramatic. Saleh told me about his personal tragedy as far as education is concerned. He said that he wanted to go to normal school, but that the fee was f. 65. Neither he nor his father could afford this. They tried to sell portions of their rice fields, but times were bad then and there were no buyers. Saleh said that he then went to the teacher (I gather it was the superintendent) of the normal school and asked why he must pay f. 65. The answer was that that was the price of board and room. At this Saleh offered to bring a mat and sleep on the floor and to get his own food. However, the superintendent said no. As Saleh told me the story, much affect could be noted. And he added that plenty of other boys have had the same trouble. He is truly an ambitious man and would have justified any help given him. He said that he had trained lots of young goldsmiths and that they were now scattered all over. He said that he had trained so many that often one found villages around here where there were formerly no goldsmiths at all and which now consisted of a good number of goldsmiths.

[535] One thing before the schedule: I talked about the dancing
584 girls. They told me that the Makassarese are very strict
834 regarding all girls. One might not approach a girl directly but only through relatives and always in a respectable fashion. In regard to the go-between in marriage, they said that many of the girls in school today are scorning the old practice. However, an old man, cackling, said that the padjoge in the Buginese country were different. He said

the others did not. They said that relatively few, except school children (they are always mentioned as exceptions) could draw a map of Celebes, Indonesia, and the world. But some of them have seen maps in the schools. 203 186 829

As for the population of Indonesia, the Kepala kampong could tell me nothing, but Andi and the teacher knew something about this. This was also true with most of the others, except for a few school children; that is, they do not know even approximate figures for Indonesia at large. As for the population of the world no one had any ideas. However, Andi knew that China was largest, and India next largest. They were impressed that Indonesia is the seventh largest country in population in the world. Later I found out that the Sulewatang has quite an extensive knowledge of international relations and of the world. And Andi knew the capitols of Ireland, Finland and other countries. As for local patriotism, Andi said there was no real pride in Bone. They are not sombong [arrogant, conceited, presumptuous], but have hormat [honor, respect, distinction]. And adat is everything. I asked about the big speeches of loyalty formerly made by chiefs going to war. I also asked, in this connection, about the jumping and kris waving. Andi said that this was just adat. He keeps on saying that there is nothing here except adat and that the people are backward. He seems disgusted at times. He said they simply do not progress, and seems to doubt that they ever will. As for relations with other villages and neighborhoods or areas, there is exceedingly little. Formerly something along this line could be said about friendly or warlike relationships with Wadjo, Goa, and so forth. Nothing, however, is left of this. As for war, they can not carry on their former practices because the Dutch took their weapons. 186 181 578 721

Bukaka, September 8, 1949. Second day: The people here know very little even about local historical events. This reminds me of Abdul Radjab, the Minangkabau, who is gathering local tales in Makale for Balai Pustaka. He was here once and said that he thought that he could get plenty of material in Wadjo, but after long talks with the important people who said it would be all right, he did not succeed in getting even one story. In the Toradja country, he got plenty, and even in Paloppo (but it is a part of Toradja). It is his idea, that the Buginese are helpless and hopeless. He said that a psychologist should study them. They are so bound up with fear and backwardness that there seems to be nothing here. He later took a bus for Tanette but it stopped at Balannipa which is twenty-five kilometers short. The driver said "all out", even though he and the others objected. However, the driver 157 ● 114

157 was adamant. The Minangkabau man said that no human
114 sympathy, feeling, or responsibility was shown. He added that he is afraid because of the many unfriendly faces all around. He is an Indonesian, a stranger here.

661 The old Sulewatang, who is Minister of Public Information
829 here, gave a speech on government. Someone in the audience asked him what democracy meant. He said it meant unques-
184 tioning obedience to the orders of the radja. Then I heard
563 something really good. There are two kampongs near Pam-
161 panua, one called Welado and the other Udjung. The people
582 there are known to be different and Andi said they formerly had no adat. But they are reported to have "learned". Udjung and Welado, especially the latter, speak Buginese with a definite accent. Later, on our way to Pampanua, we passed Welado which Andi says has a population of 10,000. It is a dark, dank place on the river with ramshackie houses. Still, it is no more so than most Buginese kampongs. The people seem to me (imagination?) to be a bit negroid. Anyway, Friedericy says that Welado is the one village that refused to give a girl, if requested, to the radja. This is because once a Bone prince mistreated a girl of this kampong who was given to him. The Sulewatang explained the case by telling me that this kampong was formerly Toridjene. They are Badjo, now in the process of acculturation, and still have an accent in Buginese.

197 As for accent and languages in this area, I am told that
191 Makassarese is so close to Buginese that it can be understood by either speaker when speaking to the other in ones' own language (like Danish and Norwegian). But, they say, it sounds funny. Also, they can tell what part of the Buginese area a person comes from by his accent, for example, if a person comes from Wadjo.

186 I got nowhere regarding the traditional enmities question. [presumably with the Makassarese--Analyst] They seem to have forgotten the whole business, and maybe it was this way formerly. Once the war was over, it may have been like a game.

772 I also got nowhere on cosmology linked with the state, nor with magical ideas. They are dead on this matter, or else they are covering up.

443 As for the market, this is definitely a five-day market
366 week area although there are twice-a-week markets, and, as in Pampanua, five-day-a-week markets. One lad said that there are interlocking circles of markets. Thus Watumpone gears in with at least two. One runs to the west including Palakka and (I presume) three other kampongs with markets